

THE
GUIDE TO HOLINESS.

OCTOBER, 1853.

SELECTED.

THE NATURE, ATTAINABILITY, AND BLISS OF HOLINESS.

FROM LOWREY'S POSITIVE THEOLOGY.

HOLINESS is the central idea of the Christian system, and the crowning accomplishment of human character. The nature, attainability, and results of such a doctrine cannot fail to be interesting. To these points we now call attention.

It is expedient, however, for the better elucidation of the question, that we first notice the very obvious distinction which the Scriptures make between holiness *in part*, and holiness *entire* — between a work of grace partial and progressive, and a work of grace mature and perfect. Believer, new creature, born of God, renewing of the Holy Ghost, are terms that indicate holiness, but not, necessarily, entire holiness. They generally denote progressive, unfinished sanctification. We believe the position is supportable, on Scripture grounds, that true believers, born of the Spirit and loving God, may be, and ordinarily are, the subjects of a residuum of inherent sin.

As presumptive of this, we may appeal to the experience of undoubted Christians. It is a common experience that in regenerate nature, where much peace, faith, love, and hope are enjoyed, we may occasionally detect anger, pride, peevishness, envy, self-will, and inordinate affection. And, in most cases, it is quite certain that

these evil tempers are not begotten by outward agencies, but spring up naturally from a carnal germ within us — a germ, though bruised and dying, yet capable of shooting up a poisonous plant. If this is the common experience of believers, and they are not deluded or mistaken in relation to their spiritual state, then the fact may be triumphantly pleaded in support of our proposition, that to be a new creature in Christ Jesus does not always imply entire freedom from inbred sin.

But we must decide this question by a direct appeal to the Scriptures. Paul, in representing the case of believers, lays down this general principle; "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." This can not apply to graceless souls; for in them the motions of the flesh predominate and reign — the Spirit is quenched and grieved. He plainly teaches that in the regenerate there are two contrary and warring principles — the flesh and spirit: hence, that which is here styled flesh must denote the existing vestiges of the carnal mind. Again: the apostle in writing to his brethren in Corinth, supports the same view. He styles them "Sanctified in Christ;" and yet he qualifies the term with this rather humiliating announcement: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal; for whereas there is among you envying and strife, are ye not carnal?" These believers are judged carnal, first, because envying and strife are among them — the natural fruit of remaining sin.

Second. Because they are but babes in Christ, which teaches that all believers are in a degree carnal, till they ripen into perfect Christians. All objections to this hypothesis will vanish when we recollect that sin does not consist in a stain upon the soul, like a spot upon the garment, but in the weakness and imperfection of our moral qualities — the weakness of our faith, love, zeal — and the imperfection of our spiritual knowledge. When these are below the provisions of the atonement and the requirements of the Bible, this very defectiveness becomes positive sin.

Accordingly, the apostolic prayer implies that sin, in this sense, may inhere in regenerate persons: "The very God of peace sanc-

tify you wholly." This plainly teaches that they are partly, but not entirely sanctified. The same doctrine is advanced by the exhortation, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The persons addressed were the apostle's beloved Christian brethren, and therefore regenerate; and yet we must concede, if the expostulation was not grossly misapplied, that they were imperfect in holiness, and a degree of moral defilement cleaved to flesh and spirit. Considerable of the preceptive division of Scripture might be pleaded in support of my proposition. For example, "Let us lay aside every weight and the sin that doth so easily beset us." This and all corresponding precepts assume that weights may incumber and sins inherent may beset the true believer. We are conducted to this conclusion: a man may be a child of God before entire sanctification is realized, provided he is justified, born of the Spirit, grows in grace and knowledge, and maintains victory over sin, which is subdued within him, but not wholly exterminated.

We proceed now to develop the nature, and to prove the attainableness of entire holiness: *Its nature.* A scriptural and philosophic understanding of this point is vastly important. It cannot be questioned that much misconception and perplexity exist touching the essence and extent of the work. By some it is confounded with regeneration; others describe it in such enthusiastic language that it seems like a new edition of religion, which renders the old print obsolete.

We may open the definition of this great gift by asserting that the work of grace of which the heart is the subject, has its *inception, progress, and consummation* in this life.

The consummation is entire holiness. This mature and finished state of moral sanctity is interchangeably styled, in Scripture, purity of heart, perfection, holiness, sanctification, death to sin, loving God with all the heart, being filled with all the mind of Christ, being cleansed from all unrighteousness and from all filthiness of the flesh and spirit. All these phrases have substantially the same signification. When one is defined in general terms, the explanation may be applied to any and all the rest with strict propriety.

Let us look first at the negative aspect of the question. *It does not denote an absolutely indefectible state.*

This appertains only to God. Nor does it signify that *far on approximation* toward the perfections of Deity which constitutes the crown of angels. They are understood to be a superior order of intelligences, who have ever maintained sinless purity. Hence, the fire of their affection must burn with an intensity, and their services must be performed with a faultless precision and rectitude, which are not possible to man in this life.

Nor does it comprise such an exemption from physical evil and infirmity as belonged to the parents of our race in their primitive state.

They were happy strangers to disease, pain, and death, and all the weaknesses and stupidity which are inseparable from such evils. This can not be realized by the holiest men on earth. Nay, verily, that religion which elevates us so high and saves us from so much, does not now release us from suffering and death, and the infirmities and mental disabilities consequent thereupon. And as there is a close connection between the body and mind, the latter may become inactive, and the soul stupefied and depressed when no guilt has been incurred. All may be attributed to the disorders of the body.

Entire holiness is a great endowment of light; but we must not suppose it implies *perfect knowledge and freedom from error.*

This would be claiming for a sanctified soul superangelic wisdom — wisdom which only belongs to the Omniscient mind. Concerning every holy man we may assert: Error mingles in the operations of mind, mars the production of genius, and often leads to a defective, faulty practice. But we must guard this point with the recollection that entire holiness is incompatible with *voluntary ignorance.* A sanctified soul in willful ignorance of the truth is a solecism — a contradiction. What is holiness but light — light that radiates from the divine throne — that pours from “the Sun of righteousness?” What is it to be sanctified but to be filled with Him who is the light of the world and life of men — to be ripe in the knowledge of God and the mysteries of salvation?

Holiness begets the love of truth, and inspires us to seek it by

a diligent use of all the means that Heaven has ordained for the disinthralment of the mind from error, and the acquisition of un-mixed truth, as it is in Jesus. Holiness breathes only in the knowledge of Scripture, walks in the light of the Holy Ghost, and warms under the radiant beams of the "Sun of righteousness." But a defective practice, resulting from an error in judgment, will not be imputed as sin so long as the intention is pure and the principle is acted upon, "Buy the truth and sell it not."

Nor does this high state of purity secure exemption from temptation.

It is not in the power of holiness to render its possessor inaccessible to temptation. A perpetual liability, in this respect, is an unchangeable element in our probation. If holiness, in the highest *degree*, were inconsistent with temptation, then was Jesus unholy — for he was tempted — and Adam was created impure — for he was tempted in his primitive state. Surely, if freedom from temptation be a test of entire sanctification, then is there not a holy man on earth; for all have been assailed, and often most sorely when nearest the cross. The apostle addressed his brethren, whom he had just congratulated as the heirs of a pure and fadeless inheritance, in the following strain: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." From this we may infer that temptation is needful, perhaps as a test of patience and fidelity. It is God's permissive instrument, to try and perfect the graces. But while the holiest men are the subjects of outward temptation, yet the great gift does suppose a power in possession and in exercise, by which it may be and is resisted. Holiness is that armor of light "that quenches all the fiery darts of the wicked." So long as he wears the diadem and robe of purity, he is invulnerable to every external assault. It only affects the heart as water is affected by the discharge of a fiery dart into it; the fire is quenched, but the water remains uncorrupted.

This ripe state of grace does not preclude the *possibility of a relapse into sin and of final apostasy.*

It is not in the power of any degree of holiness, *per se*, to render the soul inamissible. Liability to fall is an essential element

of probation ; and if the attainment of holiness does not close this state of trial, a possibility to swerve must be incident to our whole life. That holiness, *per se*, does not exclude the possibility of a relapse, is sufficiently proved by two sad examples. Angels and Adam fell from their sinless state. If they could stain the escutcheon of their primitive, heaven-created purity, may not the pure in heart decline and fall? Verily, we must wait for absolute security till we arrive at heaven! Yet it must be conceded that a sanctified soul is in a more secure state than one barely regenerate. Holiness is a shield, a coat of mail, a fortress for the heart. The shield may be broken, the coat of mail may be pierced, the fortress may be stormed, and the soul may be despoiled of its gems of divine graces. But this catastrophe is not so likely to occur in the case of the sanctified. He is, in the highest degree, encompassed with "munition of rocks," established in truth, and practiced in the fight of faith. The safest possible condition on earth, therefore, is one of entire holiness.

This great blessing does not supersede growth in grace. Indeed, it can only be maintained by a steady progress in all that constitutes holiness. This will appear from the consideration that our powers are improvable and our capacities expansive. Holiness consists in loving, comprehending, and serving God according to our utmost ability. If this ability is progressive, we must obviously grow in holiness or incur guilt and die. To-day I may be capable of higher aspiration, more exact worship, and stronger love than yesterday. Entire holiness, therefore, can only be retained by an advance corresponding with our expanding powers. I love the idea that growth is compatible with every stage of grace ; and it is a sublime conception of heaven, which I think both Scriptural and philosophic, that progress will mark the endless perpetuity of our being in a beatified state.

Again: holiness is not a *new religion*, differing in *essence* from that enjoyed by the regenerate.

The substratum is the same in both blessings ; it is love from the horizon to the zenith, from the twilight to the effulgence of day. The only difference is this: one is progressive, the other completed ; one is a victory over sin subdued, the other is victory over

sin exterminated and cast out. Both are the embodiment of the constellation of Christian graces, which concentrate, grow, and shine in the Christian character. But one has these graces in a progressive, imperfect state; the other has them in a degree of perfection, and yet increasing. Like a man of mature age, all his powers are developed; yet he advances in knowledge and intellectual culture. The barely-regenerate person is not cleansed from all unrighteousness, because he fails to exercise that degree of love, patience, faith, and humility, of which he is capable. But a sanctified man "perfects holiness in the fear of God," by loving him with "all the heart, mind, and soul;" and then advances, keeping up, in the rising fervor of his love, with the unfolding of his powers. This will suggest, that variety of mind, and the perpetual expansion of the faculties, will create degrees even in mature holiness. Like two heads of wheat, both fully ripe, planted in the same soil, cultivated by the same hand, and ripened under the same sun and genial climate, yet one is much larger, and yields several more grains than the other. This fact should caution us against pronouncing every one unsanctified who does not come up to the highest standard, in the fervor of their devotions, and in the propriety of their conduct.

We may finally add, holiness does not *require, as a test, continual ecstasy.*

Rapt emotions may frequently arise from holiness; but as they are common to a lower stage of grace, we must not regard them as evidences and exclusive fruits of sanctification. The sea of perfect love is not always swept with a tempest, or gale of excitement. Many are the days of holy calm, beneath unclouded suns. The variations of feeling are not fitful and spasmodic, but rise and sink gently, like the ebb and flow of the sea, gradually advancing and receding, but never ceasing to be an ocean.

The *passions*, because an organic element of our nature, are not destroyed, but subdued by grace, restrained within the limits of Scripture sobriety, and exercise their functions under the dominion of love. They are not excited, fostered, and fed, by forbidden objects; but the first spark of strange fire is quenched by the overflow of Divine love.

We will close this division of our exposition, by a glance at the positive aspect of the subject.

Entire holiness is the *extermination* of sin from the soul.

It is a pure, unsullied heart ; it is "death to sin," a "freedom from sin," a "cleansing from all filthiness of the flesh and spirit ;" it is the expulsion of every idol, the cure of every disease, and the well ordering of the whole inward constitution, according to the great rule and standard of Scripture. The fountain of thought, affection, desire, and impulse, is pure.

The result of such purity is fruit unto holiness.

The perfect regulation of the heart, according to the law of God, will produce a corresponding practice—a practice characterized by the invariable avoidance of all known, voluntary sin.

We use the qualifying terms known, voluntary, because we deem a sinless life, in an absolute sense, impossible. The law of God is infinitely perfect, his commandment exceeding broad. The slightest transgression of that law is sin, in the abstract. Though the intention may have been good, if the law is violated, we have transgressed. Therefore, it is easy to perceive, that the law may be transgressed and sin committed through ignorance and infirmity. A man may expose health, and sacrifice life, through a mistaken zeal to do good. With the purest desire to avoid levity, he may prejudice persons against religion by excessive sobriety and a cheerless appearance. All these deviations from the best, and only right course, are transgressions of the Divine law ; consequently, they are sins which demand the atonement and intercession of Christ. For this reason holiness will never supersede the use of the Lord's prayer : "Forgive us our trespasses." They are all sins which must be forgiven ; though, if the intention be pure, and there has been no lack of effort to illumine the mind, they will not be imputed to us as sins, in the common sense, requiring repentance.

The *emotional* fruits of holiness are, first, *great peace*—continual peace.

The soul being free from the corrodings of inherent sin, rests in God ; it is pillowed upon promises. The conscience approves, being "void of offence toward God and men." The passions are

in a subdued, pacific state, while the placidity of heaven pervades the whole empire of mind. The richness and depth of this peace passeth all understanding. It has its variations, like the periodical swellings and depressions of waters, but is unfailing as the majestic, ever-flowing river.

Another emotion is *joy*. This springs from three sources: consciousness of acceptance with God, fellowship of the Holy Ghost, and a prospect of heaven. Entire holiness is that grace, especially, "wherein we stand and rejoice in hope of the glory of God." Though joy, in its highest risings, is more variable than peace, and less reliable as an evidence of sanctification, yet the exhilaration of hope, and the delightful impressions of the Spirit, in some degree, are constant. It is always joy in the Holy Ghost, and sometimes "joy unspeakable and full of glory."

Another emotion is love. The heart is the receptacle of love; it receives, subsists upon, and luxuriates in it; for the love of God is not merely the exercise and concentration of the affections on proper objects—as the love of God, the love of Christians, the love of enemies—but is also an experimental verity, divinely communicated. It is the "love of God *shed abroad* in our hearts by the Holy Ghost, given unto us;" it is the breath of God, warm from his lips.

This communicated influence, or essence of the eternal Spirit, becomes the element of the soul. We dwell in it; we inhale it as a sweet, healthy atmosphere; it vitalizes and invigorates every faculty. Such is the great blessing of holiness.

[Concluded in our next.]

"Now, from beginning to end of a Christian's life, it is the sight of the Cross, and of that alone, that gives rest to his soul. I is what he sees *in Christ*, not what he sees *in himself*, that keeps his soul in perfect peace. *Study the Cross*. Do not suppose you *know* all about it well enough, and only need to *feel* it. This is a delusion which darkens many. Search the Scriptures to *know* more of Christ, and of what he has done. — From "A Stranger here."

ORIGINAL.

MAKING HOLINESS A HOBBY.

BY S. B.

SOMETIME since, the writer, while conversing with a Christian brother in relation to the duty of laboring to lead others in the way of purity, he remarked, "Would you make holiness a hobby?" The manner of the interrogation, together with the question itself, coming from one prominent for his profession of this blessing, somewhat surprised us. It has hung about our mind almost hourly since, and it may not be unprofitable to offer a few of the reflections to which it gave rise.

In laboring to promote the cause or doctrine of entire sanctification, we contend that much prudence is requisite in order to be successful; the time, the persons, the manner and matter are to be considered. We contend further that few, if any, except those who enjoy "perfect love," are competent teachers of this grace. These, though comparatively few, it does seem to us, are specially called to labor to win others to embrace this cardinal doctrine of the Bible.

Again, it is a fact, established beyond the power of any to set aside, that whenever persons are groaning for full redemption—for victory "over all the powers of the enemy," and are desirous of sympathy and help, they turn at once to such as give good evidence of having experienced this grace, and to no others. Suppose these holy souls concealed, if they could, but which in truth they cannot, their knowledge of the deep things of God, where would the witnesses to the truth and verity of this blessing be found? God hath said in his word, and most emphatically by his Spirit, to such as enjoy this grace, "Ye are my witnesses." Not all the learned theorizers in the world could so explain, enforce and establish this vital principle, as these living, lowly saints.

We have often felt grieved when we have known persons, professing entire sanctification, apparently and purposely shunning this theme when the occasion has seemed to demand they should on this point "let their light shine."—In such a course as this,

how are the young in years, and younger still in Christian experience, to become perfect men and women in Christ Jesus? Ye elder brethren and sisters in the church of God, and ye ministers of the sanctuary, let us permit the question to come home to our consciences, "Are we doing our whole duty in this matter? Do we, on all suitable occasions, witness decidedly and fully for God before the younger members in relation to 'perfect love?'"

Conversing with a beloved brother not long since, we suggested the importance of being especially definite and faithful, (he being a possessor of holiness,) in presenting it to others. He replied that he did "not feel particularly called to dabble with holiness." He evidently meant that what he could do in that way would be like dabbling with it. On our repeating his terms, "dabble with holiness," he apologized somewhat, but added in substance that the way many strove to present it, did more harm than good. We think the brother in part correct; that is, so far as an injudicious presentation of it is concerned. But that he is not particularly called to promote in every possible way the savor of this rich blessing, we rather question. As we "have freely received," so are we as "freely to give" of that which we have received to such as have it not. Should those to whom we have referred read these lines, we would affectionately suggest to each, whether, as leaders in Israel you are not specially called of God to give prominence and definiteness to the great theme of entire sanctification? Can you not do it without making it a loathsome "hobby," and without the appearance and result of dabbling with it? We think upon your knees before God, you will both respond affirmatively. We should remember that to whom much is given, of him will much be required.

In conclusion, we remark, that if none but such as felt themselves competent to speak or write on the subject were to do so, few, very few, would be the witnesses for holiness. Indeed we query whether a genuine one could be found; for in the higher state of grace more clearly is depravity seen, and more keenly felt, as saith the poet,

"I loathe myself when God I see,
And into nothing fall."

But, notwithstanding our nothingness, may it finally be said of each of us as of the faithful woman, "She hath done what she could."

Dorchester, September, 1853.

SELECTED.

ON CONFORMITY WITH THE LIFE OF JESUS CHRIST.

FROM THE FRENCH OF FENELON.

WE must imitate Jesus; live as He lived, think as He thought, and be conformed to his image, which is the seal of our sanctification.

What a contrast! Nothingness strives to be something, and the Omnipotent becomes nothing! I will be nothing with Thee, my Lord! I offer Thee the pride and vanity which have possessed me hitherto. Help Thou my will; remove from me occasions of my stumbling; *turn away mine eyes from beholding vanity* (*Psalms cxviii. 37*); let me behold nothing but Thee and myself in thy presence, that I may understand what I am and what Thou art.

Jesus Christ was born in a stable; he was obliged to fly into Egypt; thirty years of his life were spent in a workshop; he suffered hunger, thirst, and weariness; he was poor, despised and miserable; he taught the doctrines of Heaven, and no one would listen. The great and the wise persecuted and took him, subjected him to frightful torments, treated him as a slave, and put him to death between two malefactors, having preferred to give liberty to a robber, rather than to suffer him to escape. Such was the life which our Lord chose; while we are horrified at any kind of humiliation, and cannot bear the slightest appearance of contempt.

Let us compare our lives with that of Jesus Christ, reflecting that He was the Master and that we are the servants; that He was all-powerful, and that we are but weakness; that He was abased and that we are exalted. Let us so constantly bear our wretchedness in mind, that we may have nothing but contempt for

ourselves. With what face can we despise others, and dwell upon their faults, when we ourselves are filled with nothing else? Let us begin to walk in the path which our Savior has marked out, for it is the only one that can lead us to Him.

And how can we expect to find Jesus if we do not seek Him in the states of his early life, in loneliness and silence, in poverty and suffering, in persecution and contempt, in annihilation and the cross? The saints find him in Heaven, in the splendor of glory and in unspeakable pleasures; but it is only after having dwelt with Him on earth in reproaches, in pain and in humiliation. To be a Christian is to be an imitator of Jesus Christ. In what can we imitate Him if not in his humiliation? Nothing else can bring us near to Him. We may adore Him as Omnipotent, fear Him as just, love Him with all our heart as good and merciful,—but we can only imitate Him as humble, submissive, poor and despised.

Let us not imagine that we can do this by our own efforts; everything that is within is opposed to it; but we may rejoice in the presence of God. Jesus has chosen to be made partaker of all our weaknesses; He is a compassionate high-priest, who has voluntarily submitted to be tempted in all points like as we are; let us, then, have all our strength in Him who became weak that He might strengthen us; let us enrich ourselves out of His poverty, confidently exclaiming, *I can do all things, through Christ which strengtheneth me.* (Philip. iv. 13.)

Let me follow in thy footsteps, O Jesus! I would imitate Thee, but cannot without the aid of thy grace! O humble and lowly Savior, grant me the knowledge of the true Christian, and that I may willingly despise myself; let me learn the lesson, so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce true humility.

Let us earnestly engage in this work, and change this hard heart, so rebellious to the heart of Jesus Christ. Let us make some approaches toward the holy soul of Jesus; let Him animate our souls and destroy all our repugnances. O lovely Jesus! who hast suffered so many injuries and reproaches for my sake, let me esteem and love them for thine, and let me desire to share thy life of humiliation!

SELECTED.

DODDRIDGE, THE COMMENTATOR.

MUCH of the strength of Doddridge was his personal holiness. During the twenty years of his Northampton ministry, it was his endeavor to "walk with God." And it is a spectacle at once humbling and animating to mark his progress, and to see how that divinely planted principle, which once struggled so feebly with frivolity and self-indulgence, and the love of praise, had grown into "a mighty tree." Nor were his immediate hearers unaware of his personal piety and his heavenly-mindedness. They knew how unselfish and disinterested he was; how the husband of an heiress to whom he had been guardian, made him a handsome present, as an acknowledgement for losses sustained by an over-scrupulous administration of her property; and how all the influence which he possessed with noble and powerful personages was exerted only on behalf of others. They knew his pious industry, and how the hardest worker and the earliest riser in all their town was the great doctor, whom so many strangers came to see and hear. They knew his zeal for God, and how dear to him was every project which promised to spread his glory in the earth; and how damping every incident by which he saw God's name dishonored. And in listening to him, they all felt that he was a man of God. And his readers felt the same. They are constantly encountering thought which they knew so instinctively could only have been fetched up from the depths of personal sanctity. The very texts which he quotes are evidently steeped in his own experience; and unlike the second-hand truisms—the dried rose leaves with which so many are content,—his thoughts have a dew still on them, like flowers fresh gathered in fields of holy meditation. Even beyond his pathos there is something subdued in his goodness.

Yet we would not tell our entire belief unless we added the power of prayer. Some may remember the prayer at the commencement of the Rise and Progress. "Impute it not, O God, as a culpable ambition, if I desire that this work may be completed and propagated far abroad; that it may reach to those that are

yet unborn, and teach them thy name and thy praise, when the author has long dwelt in the dust. But if this petition be too great to be granted to one who pretends no claim but thy sovereign grace, give him to be in thy almighty hand, the blessed instrument of converting and saving one soul ; and if it be but one, and that the weakest and meanest, it shall be most thankfully accepted as a rich recompense for all the thought and labor this effort may cost." And his secret supplications were in unison with this printed prayer. Besides other seasons of devotion, the first Monday of every month was spent in that solitary place, his vestry ; and deducting the time employed in reviewing the past month, and laying plans for the new one, these seasons were spent in prayer, and communion with God. And none the less for the accessory reasons already mentioned, is it our persuasion that the success of his ministry, and the singular good accomplished by his writings, are an answer to these prayers. The piety of Doddridge was as devout as it was benevolent ; and to his power with God, he owed no small measure of his power with men. Though genius is longevity, and goodness is immortality, it is Providence alone which can prevent a name from perishing from off the earth. That Providence has not only preserved the name of Doddridge, but has given to his writings a vitality shared by very few of his religious or literary contemporaries. — *North British Review*.

"I am afraid my friend will not think me a very pleasant companion, for how can I laugh and talk about trifles, when I so long to talk of Jesus !" "I am always told that I ought to be cheerful, and enter into the *amusements* of those around me, that they may not think the change in me is for the worse, in place of the better. Lately I have been trying to act thus ; and the consequence to myself is, that I have totally lost all my enjoyment in these things, that only a few weeks ago made me so happy.

"Her anxiety was that she might come to Jesus *himself*, not merely that she might understand this or that doctrine about Jesus." — *From "A Stranger here."*

SELECTED.

WHAT WILL PEOPLE THINK.

CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY S. J.

MRS. L. was one of those professors of religion whom the Bible describes as being "at ease in Zion." This sort of *ease* is a very different thing from that *peace* which abides with the confiding and consistent Christian. Before Mrs. L. was converted, (that is, before she passed through a certain experience of anxiety followed by comfort, which she called conversion,) her aim was to come up to the standard of the world. "What will people think?" was the question with her that regulated everything. After she had joined the Church, the same rule of action continued, only the question now was, "What will the Church think?" Instead of attempting, in good earnest, to live up to the Church *Covenant*, she simply tried to live up to the *Church*. If she had selected those truly spiritual ones who constitute the *real Church* of Christ, the effect would not have been so bad; but unfortunately, she went with the majority of professors.

Aunt Mary had been led into different views of privilege and duty, as the following conversation will show:

Mrs. L. I am glad to see you this morning, Aunt Mary, for I want a little advice.

Aunt Mary. On what point?

Mrs. L. I have a question of conscience on hand.

Aunt Mary. Indeed, my dear; you are not often troubled in that way, I think. But what is the question?

Mrs. L. I have been thinking, lately, about some new furniture for my parlor. There are several articles I should like very much, only I am afraid Deacon P., and Mrs. G. and some others, would say I was too much conformed to the world; or, that the money had better go into the missionary box.

Aunt Mary. That isn't what I call a *question of conscience* — at least it appears to have reference to Deacon P.'s conscience and Mrs. G.'s, rather than your own. Now it seems to me, that as

the great Creator has given each one of us a conscience, there is no occasion to be borrowing of our neighbors.

Mrs. L. Well, aunt, I dare say you are right — you generally are — but what do you think, now; will it do for me to get these elegant things?

Aunt Mary. When I hear Christians asking whether "*it will do*" to have this and that, or to allow themselves in such and such indulgencies, it reminds me of a remark I heard many years ago, from old Dr. B. He said there was a class of professing Christians, who were always down on their knees, feeling for the dividing line between Christ and the world! It is a bad sign when one is willing to go as far in a wrong direction as he thinks "*it will do*" to go. You remember Hannah Moore's beautiful allegory, "*Parley, the Porter?*"

Mrs. L. I believe I read it once. But about these new things; I want them exceedingly, and yet I shouldn't like to do any thing that would seem very much out of the way.

Aunt Mary. Out of what *way*, dear — the "*way of holiness,*" or that way of worldly conformity which is adopted by worldly professors of religion?

Mrs. L. I am afraid I don't know much about the "*way of holiness,*" but I always want to do that which would be considered about right.

Aunt Mary. "*That which would be considered about right,*" is not a rule of action which is likely to prove very satisfactory; though it depends a good deal on whether you do the considering yourself, or let others do it for you.

Mrs. L. Well, aunt Mary, I take it for granted that older Christians are wiser than I am, and that it will be safe to follow where they lead. I should 'nt want to set myself up to be better and brighter than other people.

Aunt Mary. I once heard it remarked concerning a Christian, whose heart the Lord had drawn to follow him fully, "She is an excellent woman, but very peculiar." I was at that time balancing the question in my own mind, whether I would be wholly the Lord's, and this remark threw quite a damper on my feelings. For some days the thought followed me — "If I give myself to

God without reserve and undertake to live accordingly, I too shall be pointed at, and called "very peculiar."

This idea was unpleasant, till at length it occurred to me, (brought to remembrance by the Comforter, I doubt not,) "why that is the very term applied to the true people of God in the Bible." I took down my Concordance, and found a number of passages in which God calls his children "a peculiar people." From that hour the word began to have a pleasant sound to me.

Mrs. L. I dislike so much the idea of being singular, that I don't know as I should wish even to be singularly good.

Aunt Mary. Ah! that is one of the great evils of the age. There is a willingness to be lost in the mass — a merging of the sense of individual responsibility. That intangible thing, fashion, custom, or public sentiment, carries all before it.

Mrs. L. How is any one to stand up against it? I am sure I never could.

Aunt Mary. As every one has got to give account for himself, it seems to me that it is every one's duty and privilege to think for himself.

Mrs. L. If I should really set out to do that, I fear I should make a great many mistakes.

Aunt Mary. If we are liable to make mistakes when attempting to think for ourselves, we are sure to do so in permitting others to think for us.

Mrs. L. I must confess that I often feel condemned for floating along on the current as I do. It don't seem right.

Aunt Mary. O no, it is not right. You often refer to "the Church," meaning the company of professors to which you belong, as if they were a sufficient rule of faith and practice; but this Company of professors who now stand together and keep each other in countenance, are to be judged *one by one*. Each of us is to give an account to God. The thought that while here we did as well as others, will afford us no comfort then, nor will the Judge allow it any weight. Why should we allow it any weight now?

Mrs. L. We should not, I suppose — yet, how can we help it?

Aunt Mary. An important question! May you be enabled to turn it over prayerfully in your mind till we meet again.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY F. E. KEELER.

DEAR BROTHER,— I have read with pleasure the various experiences that have been published in the *Guide*, and have long thought I would like to add my mite, if I could glorify God by so doing; but never have concluded to do so until now. I believe the times call for witnesses — witnesses of the power of God to save to the uttermost. We believe in purity of heart, in holiness, even here; and fearlessly will we preach a full salvation to the sons of men.

Five years ago this fall, I first knew for myself the enjoyments of a sanctified soul. I received the blessing by consecration and faith. I believed what God had promised to do, He would perform when I complied with the conditions. And though I desired an outward evidence, and waited long for it, and strove by prayer, tears, and pleadings, to render my case acceptable to God, I was finally compelled to believe God, and my faith was counted to me for righteousness. O! it was sweet to believe and to be accepted, through the merits of Jesus. The offering was a poor one; but the altar — *our great altar* — sanctified the gift, and rendered it holy and acceptable. I had no evidence, but the testimony of “the *Word*,” to which my faith clung, with an unyielding grasp, until the third day, when Jesus, the Sun of Righteousness, arose; and then the beams of divine love shone full, clear and direct upon my heart. But I will not dwell upon my former experience. Only six months did I enjoy the witness that I was wholly the Lord’s. At the expiration of this period we removed to another place, and there I neglected to tell what God had done for my soul. This, together with levity in conversation, brought condemnation; and I was forced to admit that I had lost, in a measure, the favor of God. I should immediately have consecrated myself anew, and at once endeavored, by faith, to regain the assurance;

but faith seemed inactive, and after once yielding, a wide door was opened to the enemy of my soul, and he came in like a flood. For more than two years I lived far beneath my privilege ; knowing the will of God, and doing it not. But I do praise His holy name that I at last yielded to the influences and drawings of His spirit, and was again enabled to present my body a *living sacrifice* to God. My latter experience may be gleaned from the following extracts from my journal.

“About this time, our annual camp meeting was held at Hillsdale. Many of our brethren and sisters from S—— and L—— attended.” I made preparation to go, but God saw fit to detain me. It was a season of great power to our tents’ company, and the bread that had been cast upon the waters during the summer was here found in great abundance. Many were enabled to step into the fountain and wash and be clean ; and came home testifying that the blood of Christ cleanseth. Although deprived of the privilege of attending this precious means of grace, I was blessed at home. An answer no doubt to the prayers which I afterwards learned had been offered up in my behalf, in the tented grove. My soul magnified the Lord, and my spirit rejoiced in God my Savior, for the great grace that rested upon our people. And as they came home in the fulness of the blessing of the gospel of Christ, I began again to long for that state from which I had fallen. But still my feelings were not so intense upon the subject as when I obtained it before, and my faith seemed inactive. *I even lacked energy to make the consecration.*

We still continued our meetings for holiness, and they were seasons of power. Shortly after camp meeting, previous to one of these meetings, I went alone to commune with God ; and earnestly did I entreat Christ to intercede in my behalf. Never before have I enjoyed such views of Jesus as my heavenly Advocate and Intercessor. With mighty wrestlings, I besought him to bring my case before the Father, *even mine.* I felt that

“He could not turn away
The presence of his Son.”

Although my faith was greatly strengthened, my desires increased,

and my heart encouraged, yet I did not anticipate the glory that was so soon to follow. I left my place of retirement, and sought the praying circle. After singing, Mr. K. led in prayer. I felt nothing unusual during the time, but rather a spirit of indifference again; my wrestlings and tears were gone, and I knew not when or where I should find him. Father R. followed him, a man mighty in prayer before God; and power was given him in that hour. Soaring like the eagle, with strong faith he unlocked heaven's storehouse, and, with an unyielding grasp, laid hold of that arm that moves the universe. My spirit followed hard after him, and ere I was aware, my soul made me like the chariot of Amminadab, and as the petition went up, "O, Lord! bring us beneath the droppings of thy throne," a flood of glory overwhelmed me, and, bathed in tears, with solemn awe, holy delight, and adoring gratitude, I fell at Jesus' feet. "As the lightening that lighteneth out of one part of heaven, shineth unto the other part under heaven, so was the coming of the Son of Man" at that time. A great blessing was already mine, and the unbounded sea of God's love seemed to invite me to "step in *now*;" everything echoed "*now* is the time to receive the baptism thou desirest to be baptized with; *now* present thy all, and take Jesus as thy sanctification; *now* exercise that faith that will please God, and reckon thyself dead to sin." *That was an honest hour*; and as I rose to define my exact position before the children of God,—before those whose prayers had so often gone up for me,—while on my feet I was enabled by faith to lay hold of the promise, "I will sprinkle you with clean water." Through the intercessions of my glorious Advocate, my heavenly Father, for *Christ's sake*, accepted the poor offering I rendered; and once more gave me a pledge of his eternal love, and sealed my heart anew the temple of the Holy Ghost. It was all of grace, through faith. Praise to the Triune God!

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, *it shall be done.*"

This was on Saturday evening, September 20th, 1851, in Stockbridge, Mass. Strong and powerful were the temptations I had

through the following week; God only knows the sore conflict I had with Satan; but out of all the Lord delivered me. And the glory that has followed, the heavenly baptisms I have received since that time, are beyond description. I have enjoyed a sweet resignation to his will; an ability to cast all my cares on Jesus; my fellowship with God and his Son, Jesus Christ, has been uninterrupted; and I have been favored with glorious views of the city that is out of sight! O, surely he hath enabled me to triumph gloriously!

“ There is a fountain filled with blood,
 Drawn from Emmanuel's veins;
 And sinners, plunged beneath that flood,
 Loose all their guilty stains.

“ It runs divinely clear,
 A fountain deep and wide,
 'Twas opened by the soldier's spear
 In my Redeemer's side.

“ E'er since by faith I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme,
 And shall be till I die.”

Carmel, N. Y., September, 1853.

EXTRACT FROM A LETTER ON BUSINESS.

BY F. DYSON.

FREQUENTLY our friends in writing on business append a few lines relating to their Christian experience. These are doubtless intended only for the Editor's eye,—but we are unwilling to enjoy the pleasure of their perusal alone. Where, then, the article is of suitable length we shall use discretionary power in presenting it to our readers. Our brother speaking of the *Guide*, says:—

I am much pleased with this very good work on a subject most important to the speedy ushering in of the noon day splendor of the cause of our blessed Master. Experimental and practical holiness should be the motto of the church, and a leading note of the pulpit and press. O that I had the ability to advocate this

glorious subject, as it should be. I can, and I do try to say what I have felt and know.

Some two years after I found peace with God, through faith in our Lord Jesus Christ, the great Author and Finisher of our faith, I was led by his Holy Spirit, through the blessed Word of His grace, and the experience of some of the Lord's dear children, to know and see it to be both my duty and interest to enjoy perfect love. Without conferring with flesh and blood, I immediately commenced seeking this state of religious experience. After several months of the deepest conviction of inbred sin, it pleased my most merciful Redeemer to gloriously reveal Himself to me by his Holy Spirit, as a complete and perfect Savior.

So freely and richly was His grace bestowed upon me, one of the most unprofitable and unworthy of His servants, that with but two exceptions, — and they but for a brief period, — my glad soul has enjoyed a constant assurance of the presence of my glorious God ever since. If the direct witness has at times been clouded, the fruits of this grace have been apparent; the fruit of constant peace and delivering power. The Master says, "My peace I give unto you, my peace I leave with you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." Peace is a peculiar and prominent fruit of the Holy Spirit; it makes religion a constant and conscious comfort and support; it makes the performance of duty no longer burdensome, but renders it the way of pleasantness. The abiding of that fruit and power of faith in the soul makes the spirit willing when the flesh is weak. It affords that experience which the apostle describes in the 4th chapter of 2 Corinthians, from 6 to 9 verse.

O! that I may be kept by my blessed Savior, walking by the same rule, minding the same thing, and ever exercising that simple appropriating faith, by which my soul shall be preserved in the love of Christ, — which love is the fulfilling of the gospel law.

Yours in Jesus.

THE loving God with all our heart and soul, is the highest bliss of which our nature is capable.

The Missionary Work.

ORIGINAL.

CHINA.

BY REV. W. BUTLER.

THE eyes of the religious world are now very earnestly directed to the startling events transpiring in China. A most extensive revolution is in progress, having for its leading object the expulsion of the foreign, Tartar dynasty, which has ruled that empire for the last two hundred years. At the head of this movement is a chief claiming to be the representative of the native Chinese dynasty which these Tartars expelled, and already nearly half the empire have submitted to his arms. The great cities of the South have opened their gates to him and his victorious legions are pressing on to the Imperial City of Peking. It seems to be the general conviction of all who observe the elements in motion, that the Tartar Emperor will be expelled, and that, whether for weal or woe, the government of the great Empire of China will soon be administered by other hands. Whether this result will tend to the more jealous exclusion of the Gospel, or, on the contrary, open the way more fully to its triumphs, in that land, is a question of the deepest interest to every Christian, and hence the concern with which every item of intelligence is received.

Up to the present the various governments represented there have scrupulously forbore to interfere in any way in the strife, so that the two parties have the contest entirely between themselves. In the Proclamations issued by the insurgent Chief and his Generals, doctrines the most unexpected, in such a quarter, are earnestly propounded. For instance he asserts that the belief of the *Divine Unity* was, in primitive times, the universal doctrine of China. Idolatry he therefore denounces as a sinful innovation, and decrees its utter extermination. And accordingly wherever his arms have been victorious he has destroyed the priests, the temples and the gods, treating the latter with the utmost indignity, such as cutting off their noses, ears and heads, and carrying them, in this mutilated form, through the streets, to receive the contempt of his army and

the populace. But yet more surprising are the doctrines he clearly and earnestly advocates. In those proclamations he teaches the Unity of God ; the Trinity ; the Incarnation of Jesus, the Savior of men ; the nature and necessity of Christian Virtue, &c. He mentions the Old and New Testaments as inspired, and circulates publications containing extracts from them, and particularly the Ten Commandments. It is said he enforces a strict morality as far as possible among his adherents, and requires the sanctification of the Sabbath. His triumph therefore would seem to involve the conversion of China to the Christian faith, and as nearly as possible exemplify the prediction of Scripture — “ A nation shall be born at once.”

The origin and character of this wonderful movement have most deservedly received considerable attention from the religious world, and the greatest anxiety has been manifested to arrive at right conclusions concerning it. Three theories have been suggested as solving the mystery why these people have become such zealous iconoclasts, and such vindicators of the doctrines of revealed Religion. The first is that Missionaries of the Russian Church have in late years penetrated into the western portion of the Empire, and that it was they who diffused the sentiments by which the leaders of the present revolution are actuated. In our opinion there is no proper evidence to sustain this view. The next theory is that the revolution has been fomented by the artifice of the Romish Missionaries, who have insinuated themselves by hundreds into the interior, and are alledged to have concocted the rebellion, to overthrow the dynasty and gain a general conquest for the Romish Church. This is the view taken lately by the *London Watchman*. The Editor's arguments are chiefly based upon the internal evidence of collusion which he thinks he finds in the communications from the Rev. Drs. Delaplace and Rizolatti, Vicars Apostolic in China, inserted in the July number of the *Annals of the Propagation of the Faith*. But after carefully reading these communications, we are unable to see any plausible ground on which the curious theory of the *Watchman* could be based. And in our opinion the zealous manner in which the Word of God is publicly honored and circulated by the insurgent Chiefs, forbids the idea that the Chinese Rebellion owes

its origin to Jesuitism. The last theory is that which refers the knowledge of Christianity possessed by the leaders of the revolution as having been derived directly and indirectly from the labors of the Protestant Missions in China, and particularly from the wide circulation of the Scriptures in the Chinese language by the devoted Gutzlaff and others. And this theory has received additional confirmation from the visit lately paid to the scene of war by the Captain of her British Majesty's Steamer *Hermes*, who conversed with the rebel Generals and received several of their books and publications, and came away impressed with the conviction that they are Protestant Christians in their opinions, and also that many of them, especially the leaders, seemed to be actuated by high and holy motives.

If this theory be sustained by subsequent information, what a wonderful lesson will it read to Christendom as to the power of the Holy Scriptures, in the hands of the Divine Spirit, to move the heart of a heathen nation to its very depths.

"All the ends of the earth" are to "see the salvation of our God;" China is included in this general mercy. Indeed God seems to have "called her by name" though "she has not known Him." In Isaiah xlix, 12, we find the following promise:

"Behold, these shall come from far!
And, lo, these from the north and from the west!
And these from the land of Sinim!"

It is the opinion of Williams, Medhurst, Fisher, Gesenius, Kitto, and the Editor of *Calmet*, that *Sinim* here refers to China. And they derive the word *Sineses* from the dynasty of Ishin, or Scie, (B.C. 250.) And the construction of the verse (as Taylor observes) decidedly favors this application. The verbal opposition of the passage requires that as "the land of Sinim" is geographically opposed to "the west," in the preceding versicle, it must lie very far east, perfectly agreeing with the situation of China, at the eastern extremity of Asia. Indeed, throughout the whole of this chapter, the Prophet speaks of countries extremely remote: to "the Isles" — to "the Gentiles" — to "the ends of the Earth" — to "the people from far." The opposition intended re-

quires an eastern extremity, and to this the Empire of the Chinese exactly accords.

The official Census of 1825 (the last) gave a population to the Empire of China of 367,632,907 souls, (more than *ten times* the population of all America, North and South.) When to this we add the consideration that they nearly all speak the one language, that education is very general, and that the Holy Scriptures are now published in that language at a cost of only *six cents* a copy ; and joining these facts to the events now transpiring, it would indeed seem that "the set time to favor" China "has come."

We commend the whole subject to the earnest prayers of God's elect, "who cry day and night unto him"—"Thy Kingdom come!"

Westfield, August 31st, 1853.

Poetry.

The following beautiful lines, from the pen of Professor Upham, of Bowdoin College, we find in the Congregationalist of last week. They are given in connection with one of the "Letters, Æsthetic, Social, and Moral," with which that paper has been favored, for months past, from his accomplished pen ; and with which, although now returned from his foreign travels, we trust he will continue, for some time to come, to interest and instruct the christian public.

While this little and unpretending effusion gives tender and graceful expression to sentiments and conceptions which are highly poetical, and, in one or two stanzas, as truly sublime as anything almost which has been written, it marks, at the same time, with nice philosophical discrimination, a great truth of human experience, which has not often been so clearly and felicitously recognized, even by the astutest theologians —*Puritan*.

LINES.

WRITTEN ON LEAVING THE TEMPLES AND TOMBS OF THEBES.

The oar is dipping in the waves,
 That bear me on their watery wings,
 Farewell to Egypt's land of graves !
 Farewell, the monuments of kings !
 They died, — and changed the living throne
 For chambers of the mountain stone.

I trod the vast sepulchral halls,
Designed their lifeless dust to keep,
And read upon the chiselled walls
The emblems of their final sleep ;
And learned, that when they bowed to die,
They hoped for immortality.

Dark was the way. They knew not how
That other life would come again,
To rend the flinty mountain's brow,
That overlooks the Theban plain.
But, if aright their hearts they read,
The rocks at last would yield their dead.

Oh yes ! The instincts of the heart,
In every land, in every clime,
The great, ennobling truth impart,
That life has empire over time.
Death for eternal life makes room,
And heaven is born upon the tomb.

They saw the end, *but not the way*,
The life to come, but not the power ;
And felt, when called in dust to lay,
The doubt and anguish of the hour.
Oh Christ ! By thee the word is spoken ;
The power is given ; the tomb is broken.

“ It was not that she had torn out the world's joys from her breast ; they had been resistlessly but quietly dispossessed, so that there was no longer room for them. It was not that she had succeeded in trampling out the “ wild fire of the heart,” as Whitefield called it ; the blood of the sacrifice had quenched it. It was not that she had cast off the world ; it had fallen off by the very necessity of the new nature, in which it found nothing to which it could attach itself.” — *From “ A Stranger here.”*

Editorial Miscellany.

A TRIP TO NEW YORK.

THE custom has become prevalent among Editors, whenever an occasional jaunt is taken from home, to give some account of it to their readers. We intend to follow the practice only so far as it may furnish us an opportunity of calling attention to such incidents and observations as may have a bearing on our favorite doctrine. Confining ourself within these limits, we will venture to give our numerous friends a few familiar notes and jottings of a visit recently made to the city of New York.

The tedium of Railroad travelling is very much relieved by the society and intercourse of an agreeable fellow traveller. On this occasion we were so fortunate as to have in company of Mrs. HEDDING, the widow of our late venerable Bishop, who has been making a brief visit to her friends in New England. From her, we gleaned several interesting particulars relating to the Bishop's holy life and triumphant death. The "*Special salvation*" on which he delighted to preach in life, was visible in all its sustaining power in his last sickness. Oh, that the thousands of our Israel, in whose hearts the memory of this man of God is enshrined, could be induced to give heed to the exhortation which once fell from those lips now sealed in death.

"To you my brethren, members of the Church of Christ, sons of Abraham, let me say,—you desire to go to heaven; you often pray for that degree of grace which will fit you for heaven; you desire the peace of Jerusalem, and the revival of God's work in the conversion of sinners. Then pray earnestly, and in faith, for full sanctification, and for the full profession of perfect love. Then shall you see God's work prosper; you shall be the light of the world, and as a city set on a hill. Daughters of Zion, you have tasted that the Lord is gracious; you have also felt that there are higher attainments in religion for you; you hope to be with Christ in glory: you have offered up many prayers for the salvation of your children and neighbors; and the way to secure these great blessings is to pray in faith for full sanctification, for that perfect love which casteth out fear. Then shall you see the work of God prosper in our families, and in your own souls you will know that if the earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens." *

We delight to quote such language from the lips of our chief ministers, and it is our fervent prayer that their influence may not be lost on the Church over which God hath made them overseers.

We reached New York in safety, and soon obtained quarters at the house of Mrs. HULIN, No. 657 Greenwich Street. To those who have occasion to visit the city, and prefer the quiet of a private boarding house to the noise and bustle of a public hotel, we recommend this as a pleasant stopping place. Sister Hulin, who is the widow of one of our deceased preachers, spares no pains to make her boarders comfortable and happy. We found the doctrine of holiness by no means an

* Concluding address in sermon on "The Special Salvation," founded on 1st Tim. iv, 10

unpleasant theme with our hostess ; and we had the pleasure of greeting, among our fellow boarders, the Rev. M. DWIGHT, of Springfield, and others whose hearts are in deep sympathy with this cause.

On Tuesday afternoon we attended the weekly meeting on the subject of holiness, which has been held for many years at the house of Dr. PALMER, No. 54 Rivingston Street. Owing to pressing engagements we did not reach there until nearly the end of the meeting ; but what we *were* permitted to hear and see has greatly tended to confirm us in the belief of the utility of these gatherings if rightly managed. The venerable Dr. BANGS, who is looked up to as the father of the cause in this city, presides over those meetings with patriarchal dignity. They are attended by ministers and members of all evangelical churches. In fact denominational distinctions seem here to be lost in the general desire to possess and enjoy the

“ Spirit of finished holiness,
Spirit of perfect love.”

A Presbyterian clergyman, who has been subjected to some trial in consequence of his adoption of these views, was present on this occasion and related an experience which was represented by those who heard it as one of thrilling interest. We hope soon to be furnished with a sketch of it for the *Guide*.

The influence of these meetings on the piety of our churches in the city has been most marked. Nor could we learn that they had been instrumental in producing that spirit of exclusiveness, on the fear of which, so many ground their objections. We repeat it again, such meetings should be in *responsible* hands, but if rightly conducted, we are convinced that they will do good. We are glad to learn that they are multiplying throughout the country. In glancing over our exchanges we find in the *Western Christian Advocate* a call for one in Cincinnati. We give it as a specimen in its line.

MEETINGS ON HOLINESS.— Since camp meeting I have been thinking on the importance of establishing a meeting for the promotion of the experience of Christian holiness. Since 1829 there have been meetings kept up in Cincinnati to promote this object, and a great amount of good has been done by them. Wesley Browning was the first, I believe, to establish them, in the year above named. At the present I do not know of a meeting for this purpose in the city. I propose to open my house for the meeting till a more central location can be found ; and I desire it shall be a meeting where ministers and members from the various charges in the city may meet from time to time to pray for the fulfilment of the exceeding great and precious promises of God in their experience. I will now insert a few extracts from Mr Wesley's Letters. Volume 6, page 761, we find the following : “ Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God ; and, consequently, little addition to the society and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man, induce you to betray the truth of God. Till you press the believer to expect full salvation now, you must not look for any revival. Volume 7, page 254, we find the following : “ You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation ” Volume 7, page 147, we find the following : “ As long as you are yourself earnestly aspiring after a full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labor, especially if you constantly and strongly exhort all believers to expect full sanctification

now, by simple faith. And never be weary of well doing; in due time you shall reap if you faint not." Now, I have inserted these few extracts to show with what importance Mr. Wesley regarded this subject, and another reason why I have brought them forward, is to stir up the minds of the preachers, for it is my deliberate conviction that we have not preaching enough on this subject. I propose that the first meeting be on Friday, the 16th inst., at 3 o'clock, P. M., and thereafter on the same day of the week, till notice of a change. Visiting brethren from the country, of ministers and laity, are invited to the meeting. My residence is 359, Eighth-street.

JOHN DUBOIS.

Here are cogent reasons which no Methodist certainly can gainsay. Oh, that we had the zeal of Wesley on this subject!

Our attention has been directed more, of late, to the value of these meetings, by witnessing their happy influence on our own flock. In the latter part of the spring we were called on at our study by one and another of our dear people, in whom the Holy Spirit had awakened an intense desire to possess a clean heart. To benefit such, and to call the attention of the church in general to this important subject, we fixed upon an evening when we would meet all interested in the attainment of this grace, for prayer and religious conference. From our first meeting the interest has been steadily advancing. Several have been enabled to testify with meekness and humility, to the *all cleansing* power of Jesus blood; others are crying, in the language of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me," while others, again, have been led "to search the Scriptures daily," to see how far these views are countenanced by Holy Writ. The consecration that has been made has led to active effort in behalf of sinners, and the prayer of faith which has been ascending to God for the outpouring of the Holy Spirit, is being answered in the tenderness everywhere manifest when the subject of religion is introduced. Never have we witnessed a work in which the presence of the Divine Spirit was more visible. To HIM then, ALONE, the praise belongs. While we offer this as a proof of the utility of these meetings, we would embrace the occasion to enlist the prayers of our readers in behalf of this work.

But we are forgetting ourselves. We commenced with a description of things in New York, but find ourselves, without hardly being aware of it, discoursing of home and the all absorbing interests which are now centering there.

During our stay in the city we visited the Crystal Palace, the World's Temperance Convention, and other scenes and occasions of interest; but nothing has afforded us so much pleasure as the communion and fellowship we have enjoyed with those who see in holiness the marrow of the gospel, the central idea of Christianity. Thank God, the number of such is daily increasing. Great spoils have been won at the camp meetings recently held in various parts of the country. From every quarter intelligence reaches us of the most cheering character. Dear reader, are *you* the possessor of this grace? If so, labor for its diffusion. Remember "faith wrought with" Abraham's "works, and by works was faith made perfect." See that your faith languishes not by inactivity in your Master's service; but in this season of gracious "visitation," become an active co laborer with God in bringing souls to the all cleansing fountain.

CHRISTIAN EXPERIENCE. — The articles of this department are doing incalculable good. A narrative of our personal experience is perhaps one of the most attractive forms in which light on spiritual subjects can be disseminated. Thou-

sands have been brought into the enjoyment of this grace by reading the experience of individuals they have never seen and probably never will see in the flesh. Let this fact be well pondered by those who are concealing an experience which, if communicated to the world, might lead many a seeking one, to the enjoyment of a full salvation. These articles often find their way beyond the circle of our readers, being copied by other papers. The "Weekly Message" of Greensboro', N. C., from a conviction of their utility, solicits of its readers communications on this subject. It has copied several from our papers, (generally giving us due credit — though in a few instances of late we see this omitted, — probably the result of oversight), and in a late editorial, after some comments on one of these articles, refers to the increasing desire which is manifested in various places to understand more fully the command, "Be ye holy." To meet this demand then, beloved, let us in humility publish to the world the steps by which we were led into the Canaan of perfect love. We hope soon to hear from our friends on this subject.

LITERARY NOTICES.

THE ILLUSTRATED MAGAZINE OF ART, for July, August, and September, have been received.

These numbers are not a whit behind their predecessors. In turning over its pages one is at a loss to know how a work with such numerous and well executed illustrations can be afforded for so small a sum. The July number contains, among other illustrations, an engraving representing Wycliffe, attended by the Duke of Lancaster, appearing at St. Paul's at the citation of the prelates. *Published by Alexander Montgomery, 17 Spruce Street, New York; F. Parker, 35 Washington Street, Boston.*

LIFE IN FEEJEE, or *Five Years among the Cannibals.* By a Lady. Boston: Heath and Graves, 79 Cornhill.

This is a volume of thrilling interest. It is the production of a Mrs. Wallis, who accompanied her husband (a sea captain) on a voyage to the Pacific Ocean; and for the period of time above specified, by residing either "in the families of Missionaries, or living in her floating house in their harbors," became personally acquainted with the strange tribes whose manners and customs she describes. Many of our readers will doubtless recollect the interesting notices which were copied by the press in this country from English journals, of the progress of the Wesleyan Mission in Feejee. Those statements are fully confirmed by the writer, who during her stay co-operated with the Missionaries in their efforts; and many other facts are given which have never been published in this or any other country. We regard the Feejean Mission as one of the noblest triumphs of the Gospel.

We have received from George C. Rand, No. 3 Cornhill, RED-BROOK, or, *Who'll buy my Water-cresses?* it being the second number of the series entitled "*Uncle Toby's Library.*" In accordance with the publisher's request, we have submitted it to the criticism of our children, who pronounce it "*first rate.*" The series will make a very pretty library for a holiday present.